

JOHN HART, D. D.



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# THE CHRISTIANS Best Garment:

O R

The putting on of the Lord Jesus Christ.

Wherein the absolute necessity, unparallel'd excellency, and admirable usefulness of Christ, as a Garment to believing Souls, is briefly opened and applyed.

Secondly, The naked, miserable, lost, and undone condition of all Unbelievers, who have not put on this Garment, discovered.

Thirdly and lastly, Some few brief, but powerful motives to perswade us to the putting on of this Garment, with direction how to live to the glory of Christ here, that so we may live with Christ hereafter in glory.

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By a godly, able, and faithful servant of Jesus Christ.

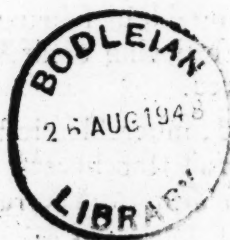
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*Rom. 13. 14. Put ye on the Lord Jesus Christ.*

*Col. 3. 4. When Christ who is our life shall appear, then shall ye also appear with him in glory.*

L O N D O N,

Printed for William Thackeray, T. Passenger,  
P. Brooksby, and J. Williamson. 1678.





T H E

Christians best Garment :

O R,

The putting on of the Lord Jesus Christ.

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Romans 13. 12, 13, 14.

The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light.

Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying :

But put ye on the Lord Jesus Christ, and make no provision for the flesh, to fulfil the lusts thereof.

**I**n these words, beloved, now read unto you, we have these two parts: in the first place, we have some things which the Apostle endeavours to perswade Christians from; in the second place, we have some things

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things which the Apostle endeavours to persuade Christians to. The things perswaded from are the works of darkness, the things perswaded to are these, 1. That we put on the armour of light, and that we walk honestly. 2. The Apostle having exhorted us to this two-fold duty, 1. The casting off the works of darkness, and 2. the putting on the armour of light, here sets down expressly some Christian directions how this is to be done, and that two wayes, 1. Negatively; and then 2. Affirmatively.

1. Negatively, not in rioting and drunkenness, nor in chambering and wantonness, nor in strife and envy.

2. Affirmatively, by putting on the Lord Jesus Christ; and denying of the works of the flesh; and the motives here laid down, whereupon the Apostle enjoyns this duty, are given in the 12. verse, The night is far spent, the day is at hand, therefore (saith he) let us cast off the works of darkness, and let us put on the armour of light. Where by the way, we may observe that works of darkness are very unsuitable and unseasonable to the times of the Gospel. Light and darkness are contrary. In the words then you see, 1. here is a duty exhorted to, and that is laid down in the 12. verse. And then 2. you have here also the Apostle

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simplification and illustration of this duty here exhorted unto, and that's set down particularly in the 13. and 14. verses. The duty exhorted unto you see here is two-fold. 1. Here is something to be cast off. And then 2. Here is something to be put on. 1. The things to be cast off, are the work of darkness. 2. The things to be put on, are the armour of light: Let us cast off the works of darkness, and let us put on the armour of light: and as the exhortation is two-fold, so likewise are the reasons whereupon the Apostle grounds his exhortation also. 1. The night is far spent. And 2. The day is at hand. Before I proceed to the observation, give me leave a little to open the words unto you; and first, I shall endeavour to shew what is here meant by the night, and then secondly, what is here meant by the day: by the night here may be meant the times of darkness and ignorance, in which the Gentiles lived before the breaking forth of the Gospel of Christ, and those times may very well be compared to the night for these three reasons.

First, In the night men cannot so well see their way, and therefore may the more easily wander out of their way; for it is only the want of light that makes men to erre.

2. In the night nothing is visible or discern-

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ceivable but darkness, all light is then extinguished; the blind man is not able to judge what a mercy it is to have the sun on and enjoyment of the light of the sun.

3. The night is the most suitable time and season for the doing of evil in, in Job 14, 15, 16. The murderer (saith Job) with the light killeth the poor and needy, and the night is as a thief. The eye also of the murderer waiteth for the twilight, saying, No eye shall see me, and disguiseth his face. In the darkness they dig through houses, they know not the light. They that are drunk (saith the Apostle) are drunk in the night, 1 Thes. 5. 7. in Psal. 141. The dark places of the earth are full of the habitations of cruelty. And then secondly, by the day here is meant the times of the Gospel; it is night in the soul, till such time as the day-light of the Gospel breaks forth and comes into it, Matt. 4. 16. The people which sat in darkness saw a great light, and to them sat in the region and shadow of death, light is sprung up. In Joh. 1. 9. Light is come into the world, and men love darkness rather than light, and why so, the reason is (saith he) because their deeds are evil. For every one that doth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. Ephes. 5. 8. We were sometimes darkness, (saith the Apostle)

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now are ye light in the Lord ; walk as children of light. In 1 Pet 2. 9. God hath called us out of darkness into his marvellous light. Luk. 1. 78, 79. The day-spring from on high hath visited us, to give light to them that sit in darkness. In Acts 26. 17, 18. the Apostle was sent to the Gentiles, to turn them from darkness unto light. In 1 John 2. 8. The darkness is past, and the true light (saith the Apostle) now shineth. In Acts 17. 30. The times of heathenisme are there called the times of ignorance, and it must needs be night in such souls wherein Christ the Sun of righteousness never did arise ; as it is never day in the world until the Sun ariseth, so it is never day in the soul till Christ the Sun of righteousness ariseth with healing in his wings. Now there are several useful and profitable points of doctrine, which naturally flow from hence for our instruction and edification, I shall only name them, and so proceed to that which I chiefly intend.

The first point of doctrine in this, That works of darkness are works of the night, night works.

Secondly, That the times of the Gospel are times of light.

Thirdly, That in the day of the Gospel all these works of darkness are to be cast off : when the Sun shines, it dispels and scatters all

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all those mists and fogs of darkness that be upon the earth ; so when Christ the Sun of righteousness ariseth in the soul, he dispels and scatters all those mists and fogs of sin and wickedness which naturally arise in the soul.

Fourthly, in Gospel times, or times of light, men should live Gospel lives, or walk in the light of the Gospel, while ye have light, walk as children of the light. Walk (saith our Saviour, John 5. 35, 36.) while ye have light, lest darkness come upon you : for he that walketh in darkness knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of light.

Fifthly, that rioting and drunkenness, chambering and wantonness, strife and envy, are not works of the day, but of the night.

Sixthly, they that would live as becomes the Gospel of Christ, should cast off all those unfruitful works of darkness.

Seventhly, that Jesus Christ is a Christian garment.

Eighthly, that Jesus Christ is a garment to be put on.

Ninthly, that all of Christ, whole Christ is to be put on ; put ye on the Lord Jesus Christ as a King to rule you, as a Priest to offer up himself a sacrifice for you, and as a Prophet

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Prophet to teach and instruct you.

Tenthly and lastly, that the putting on of the Lord Jesus Christ is accompanied with the casting off all sinful and fleshly works. Now the point of doctrine that I shall chiefly insist upon shall be this, namely, that the Lord Jesus Christ is a garment; in handling whereof I shall briefly touch upon and speak something to all the rest by way of use and application. The doctrine then to be insisted upon is this, That the Lord Jesus Christ is a Christians garment; in handling whereof I shall endeavour by the assistance of God to shew you first wherein the Lord Jesus Christ is or may be said to be a garment. And here I shall endeavour by the assistance of God to shew you the natural agreement and resemblance that is between the Lord Jesus Christ and our natural garments. First wherein they do agree, and secondly wherein they do disagree; and having done this, in the next place, God willing, I shall endeavour to shew you what kind of garment Christ is; and how this garment is to be worn. Thirdly, and lastly, to whom and for what he is a garment; and then having done this, I shall briefly endeavour to give you some directions by way of motives to perswade you to the putting on of this garment, and so conclude



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clude all by the assistance of God in a twofold use and application. I begin with the first of these, wherein the Lord Jesus Christ is or may be said to be a garment, and this will appear briefly in these two things. 1. considering what we are; and 2. considering what Christ doth.

1. Christ may be said to be a garment considering what we are by nature, the best of us are but, as St. John saith, Rev. 3. 17. empty, naked, miserable sinners: the best garments we have by nature are nothing else but rags, yea filthy rotten rags, as the Prophet Isaiah expresses it in Isa. 64. 6. We are all of us by nature poor and blind, miserable and naked, till Christ appears in us, thereupon the Apostle Paul, in Phil. 3. 8, 9. desires so earnestly that he might be found in Christ, not having on his own righteousness, which he accounts dross and dung in comparison of Christ and his righteousness.

2. Christ is a garment in regard of what he doth to us; he covers our nakedness by casting over us the skirts of his love, as in Ezek. 16. 8. And to illustrate this a little, I shall here take occasion to shew you wherein Christ may be said to be a garment, by giving you the resemblances that are between the Lord Jesus Christ and our natural garments, and what



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our garments are to our bodies, the same, and much more is Christ to our souls: now for natural use of our natural garments are chiefly these three. 1. Our natural garments are for necessity. 2. For distinction. 3. For ornament.

First, for necessity; our natural garments are necessary, yea, they are of necessity, we cannot be well without them; they are needfull for us to cover and shelter us, to cherish and preserve our weak, frail, naked bodies, from all the dangers and incumbrances which would irresistibly fall upon us, without the use of them. Our garments are useful to cover and preserve us from the cold blustering storms of the world. How unable would our frail weak mortal bodies be to subsist and live without the natural use of these our natural garments, to cherish and preserve us: and this and more than this doth Christ to our souls: as our bodies are not able to subsist without clothes, no more are our souls able to subsist without Christ, who is the life and garment of our souls: as our natural garments serve to defend us from the cold blustering storms of the weather, so Christ the garment of our souls preserves and shelters us from all those raging assaults of Satan, which in the world we are often, yea, always lyable unto.

Second.

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Secondly, as our natural garments serve to defend us from the cold storms of wind and weather, so likewise they serve to defend us from the violent and scorching heat of the Sun; as in the blustering storms of rain and cold our garments preserve us from perishing under them; so in the violent scorching heat of the Sun, our garments serve to keep us from being melted and devoured by its violent and scorching heat: of the like use is Christ to our souls; as it's only Christ that can preserve us from the cold blustering storms of the world, so it's only Christ that can preserve us from the violent and scorching heat of persecutions and fiery trials in the world. A second use of our natural garments is for distinction, to distinguish between sex and sex, noble and ignoble, high and low, rich and poor, magistrates and people; so likewise Christ is a garment for distinction, yea, it is the only distinguishing garment in the world. Christ distinguisheth the saint from the sinner, the holy from the unholy, the sheep from the wolves, yea, the true sheep from the wolves in sheeps clothing, the sincere and upright souls from formal, false and hypocritical professors; and as it distinguisheth the Saints from sinners here, so it will also distinguish them hereafter, they that have not

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on this garment at the last day shall be set on the left hand of Christ in judgement, it's this wedding garment that distinguisheth who are the guests for the marriage feast, there's no coming to heaven without it.

Thirdly, the natural use of our natural garments are for ornament, our uncomely parts being clothed become abundantly more comely; our bodies being decked and adorned by clothing, although in themselves uncomely, do thereby become beautiful and lovely: of the like use is Christ to our souls; there's nothing in the world beloved, that will so adorn your souls, as this garment of Christ; yea, it is the only becoming garment, it will make your souls amiable and lovely, yea, altogether lovely, our souls being clothed upon with this garment of Christ and his righteousness, will appear lovely and beautiful in the eyes of God himself, and by it we are made to be acceptable in the Lord; as we are in our selves, we are vile, wretched, sinful deformed creatures, altogether unlovely, but in Christ we are made to be amiable and beautiful, yea, altogether lovely. Having thus given you the resemblances between Christ and our natural garments, and having shewed you briefly wherein they do agree, I shall now in a word or two, shew you wherein they disagree,

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agree, or rather wherein this spiritual heavenly garment of Christ superexcells and excells all the garments in the world, be they neuer so rich and costly; and herein lies the disagreement.

First, our natural garments are not durable, they will last us but a little while before they be quite worn out; but Jesus Christ is a durable and lasting garment, yea, an everlasting garment, that will neuer be worn out while thou livest, though thou livest neuer long, it will last thee for euer and euer, both here and hereafter.

Secondly, our natural garments they are the worse for wearing, yea, the longer we wear them the worse they grow; and at last, by being overworn, they come to be worth nothing; I, but it is not thus with Christ, this Heavenly garment of Christ is the better for wearing, and the longer we wear it, the better it is; and the better we are, it both not only grow better it self, but it also makes us grow better. I, but it is not thus with our natural garments, they if they be worn often, or by often wearing, they grow worse, and worse, and at last they come to be worth nothing.

Thirdly, our natural garments as we put them on in the morning, so we put them off at night; but where euer Jesus Christ is put on,

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As a garment, he is not, nay, he cannot be  
put off again; Christ is a garment as well for  
the night as for the day: the soul that hath  
engaged up it self to Christ, by a true and  
living faith, can never be taken away, it  
can not finally from Christ, by all the craft  
and policy of the devil; they that are chosen  
of God in Christ, shall be preserved by Christ.

Fourthly, our natural garments grow out  
of fashion very often and suddenly, but Jesus  
Christ is a garment that will never be out of  
fashion; a better than which can never be  
imagined or invented: Jesus Christ is  
as good as well for Summer as for Winter,  
for all members; in the Summer heat of per-  
secutions and tryals, Christ is a garment  
to keep them off, or else to sustain us  
through them; and in the Winter of adversity  
Christ is a garment to warm us and cho-  
use us from all evils: let the storms be never  
so high, let the fire be never so hot, Christ  
will uphold and uphold the people, witness  
the Jews Deny the Children in the  
Furnace, &c.

Fifthly, our natural garments they are fit  
for one degree, but to this garment of  
Christ our souls are made fit; Christ is a gar-  
ment more fit for all souls: natural garments,

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if they fit one they are either too big or too  
the for another ; but Jesus Christ is a  
ment fit, or made fit for all sorts, for  
all sorts ; a garment for men, and a gar  
for women ; a garment for parents, a  
garment for children ; a garment for  
and a garment for rich ; a garment for  
strangers, and a garment for sinners, a  
garment for people ; a garment for Jews,  
a garment for Gentiles ; Christ is and  
to all his people an ornament of grace  
and of glory hereafter.

Come now in the next place to  
what kind of garment Jesus Christ is,  
he is to be worn ; and I shall direct  
you in these following considerations.

And first of all, he is a precious garment  
you therefore muchly believe he is precious  
1. Pet. 2. 2. precious in regard of his  
God and man, precious in regard of his  
and excellency, the chiefest and the choic  
ten thousand ; but I must not insist  
these things.

Secondly, Christ is a costly garment  
garment that's said to be of great price,  
ment of Gods own making, a garment  
cost a dear price, the precious life and  
of a Saviour. In a word, for I must  
he is a garment of more worth than  
world.

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Thirdly, Christ is a cheap garment, the best garment that ever thou warest in this life; thou mayest have this garment, as I say, for God a mercy, he is freely given to thee: Ho every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat, come buy wine and without money, and without price. Thou mayest have this garment for asking for; it is not this garment cost the dearest price that any garment did, the blood of God, one of whose is of more worth than ten thousand millions; but Christians, remember, this garment is paid for already, it's purchased by God the Father for thee; should'st thou come to buy it, thou could'st never be able to buy it; all thou hast, nay, all that is in the world hath, would never be able to buy this garment; and so says the rich God, that God who hath all, that was once able to purchase this precious, this costly, this excellent, this glorious garment; and yet notwithstanding all this, thou mayest have him for nothing, he is freely tendered and offered in the Gospel of life; though it be a costly garment to God, yet it will be a cheap garment to thee; God hath paid all, and there is nothing at all left for thee to pay, or to do



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But to take him and put him on.

Fourthly, Jesus Christ is a seamless garment, as Christs coat was seamless, so the person seamless, there's no rent nor division in this precious garment; and as there are no rents nor divisions in Christ, so there are to be none in Christians: if there be no rents nor divisions in the head, certainly there are to be none in the Church, which is the body of Christ here beloved, we might take up a lamentation in consideration of the rents and divisions that are now in the Church of Christ: whereas one faith, of Paul, and another of Apollos, are we not therefore carnal? 1 Cor. 1. Certainly beloved things ought not so to be as the Scriptures say, God they shall all have one heaven; and all must all be saved by one faith: and surely they should all be of one heart, and of one mind; and therefore by the way, who go about to make rents and divisions in the Church of God, do not do Gods work, but the Devils; the Spirit of God is not the Spirit of division but of love, of peace, and of unity; and as the Apostle Jude calls the false teachers, ungodly men; and says from the Church are laid by Jude in verse, To be sensual, and not to have unity. And before I pass this point, I hope



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not be afraid to shew you the wickedness and  
of those who go about to make divisions in  
the Church of Christ. And first of all, some  
of divisions are rents of Christ; it's a  
visible violence offered to the Body of  
Christ, a dividing of Christ, as St. Paul ac-  
counts it, in 1 Cor. 1. 13. it would make Christ  
to be the head of two bodies, a most mon-  
strous conceit indeed.

Secondly, it resisteth the commands of  
Christ, which is love, and opposes the bet-  
ter of Christ in dying for sinners, which was  
that all his Saints should be one.

Thirdly, division in the Church is very  
dishonourable and injurious to the Church;  
how can a body be rent and torn without  
dishonour? it hinders also the peace of the  
Church. Schismaticks, saith one, more oppose  
the peace of the Church than Heathens do;  
if the body be rent and torn, it's surely with  
pain and smart, and tearing and renting  
the Church will surely cut the very heart  
out of one that's a true Member of the Church.

It makes the Saints mourn, and to be sure,  
it makes the Devils laugh; therefore let us la-  
bour to be rentless and seamless, as Christ is.  
To this end, in the first place labour after ho-  
nour, division and separation is a badge and  
mark of unholiness; children in unholiness are  
ever

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ever men in malice. Secondly, be not taken with new fancies and notions, those new lights which have set the Church of God so much on fire in these our dayes, all been taken out of the dark lantern of old Hereticks and Jesuits: all those which receive not their light from the light of God, are all false lights and vapors that ly appear on purpose to draw men out of the way. Truth should alwayes be embraced though it be in never so old a dress, they itching ears that are most taken with novelties. Lastly, divisions beget sensuality, sensuality usually follows separation, as the heels, separating themselves, saith the sensual, not having the Spirit: Not to speak more of this, our own sad experience hath manifestly witnessed this for a truth. The horrid impiety, desperate villanies have committed by wicked and ungodly persons in our dayes, my very heart trembles at the very thought thereof.

Fifthly, There is a spotless garment, there's not so much as a spark, or spot in the garment; and therefore it is, that the Saints are said in Scripture to be clothed in white robes, Rev. 6. 11. and that he offered without spot to God, Heb. 9. 14. and the Saints are said to be clothed in fine linen, &c.

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and clean, Rev. 19. 14. and as Christ is  
himself, so he takes away all spots and  
filthiness from his people, they are washed  
in his blood, and therefore are said to be clean  
in Christ himself, John 13. 10, John 15. 3.  
therefore he is called the Lamb of God  
which taketh away the sins of the world, Joh. 1. 29.  
and only a sinless Saviour that could sa-  
ve us and take away the sins of sinful men.  
Christ had not been without spots him-  
self, he could never have taken away our spots,  
it was manifest, saith St. John, to take  
away sin, in him was no sin, 1 John 3. 5.  
and hath suffered for us, saith St. Peter,  
1. 2. 21, 22. Who did no sin, neither was  
any guile found in his mouth, it is only the Word  
of Christ that washes, and needs no washing,  
and had not been without sin, he could not  
have saved us from our sins, nay he himself  
had stood in need of a Saviour, although  
it was upon him our nature and was made  
flesh, yet the nature of Christ was a pure na-  
ture in it self; and therefore that of the Apo-  
stle most sweetly expresses this, where he  
saith of Christ, that he in the likeness of sinful  
flesh, condemned sin in the flesh, Rom. 8. 3. and  
that he was in all things like unto us, yet  
without sin, the Apostle, he was without sin, Heb. 4.  
Christ was not born in sin, as we are, he

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was conceived by the Holy Ghost; and of a pure Virgin; it's true, Christ was mer, yea the greatest of sinners by imputing he hading all the sins of all the elect laid upon him.

But first, had not Jesus Christ been in himself, he had never been able to undergoen so heavy a burden; Christ is not for his own sins, but for our sins; on his own self, saith the Apostle, bore our sins on the Cross. We indeed, saith the convert on the Cross, suffer justly; but this man hath done nothing amiss, Luke 23. 41. He had him to be sin for us, who knew no sin, saith the Apostle, 2. Cor. 5. 21. He did no violence, neither was there any guile found in his mouth, Isa. 53. 9.

Sixthly, Christ is a comely garment, a garment that will never be out of fashion, the same yesterday, and to day, and for ever, there's nothing so lovely and precious in the eyes of Christians as Christ is. Christians I beseech you consider, you are not well dressed till you have put on this garment, nor you shall never be blessed without it.

Seventhly, Christ is a lasting, yea everlasting garment, a garment that will last as long as thou livest, and will never be the worse for wearing, but will always

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the better for wearing, the more thou wearest this garment, the more glorious it will be, and as this garment will last thee as long as thou livest, so thou mayest carry it along with thee when thou dyest; thou canst not carry any thing of the world with thee; for naked comest thou into the world, and naked shalt thou go out of the world; but if thou hast put on Christ as a garment in thy life, thou canst not leave him behind thee when thou dyest, thou shalt carry this garment with thee into the next world. I should come now to shew you how this garment is to be worn, but I shall speak of that by way of Use and Application.

Now the Uses that I shall make of this point shall be these. Is it so that Iesus Christ is a Christians garment, then in the first place I beseech you observe the miserable wretched condition of wicked and ungodly men; men out of Christ they are naked, and have not, as we use to say of some poor people, a rag to cover their nakedness withall. Ah! sinners for the Lords sake, for your precious and immortal souls sake, I beseech you consider, and lay to heart a little your own most miserable and sad condition, how will you be able to stand in the day of the Lords wrath, how wilt thou be able to contend with the Almighty, when once he is angry: thou hast nothing

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thing to shelter thee against the storms and  
ry of the Lords indignation ; I beseech  
then as you love your own souls, that  
would now put on the Lord Jesus Christ  
put him on, he is freely offered to thee,  
then do not be so foolish, and Bedlam mad,  
to refuse him, if thou doest thou art undone  
for ever ; art thou naked, and wilt not thou  
take this garment of Christ to cover thy na-  
kedness withall : consider a little, I beseech  
thee, thy own sad condition as thou art in  
self out of Christ. In the first place thou  
art lyable to all dangers, every sinner out of  
Christ lyes open to every danger, every mercie  
thou enjoyest out of Christ is in waite  
thy preservation is but by common providence  
and it's cursed as well as common, as one saint  
sweetly. Thy preservation is but a reser-  
vation of thee to the day of wrath, thou art kept  
but remember, thou art kept but as a male-  
factor to the day of execution, thou hast no  
thing to guard thee from the wrath of God  
it's possible thou mayest be secure in thy sin,  
but remember, thy security is not from want of  
danger, but from the want of discovery of  
that danger which is every day and hour hang-  
ing over thy head and ready to fall upon thee,  
wert thou but once seriously sensible of that  
danger which every day thou art in, I am con-  
fident

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Went thou could'st no more rest in thy sins  
out of Christ, than thou could'st go to bed  
when thy house is on fire about thy ears. Se-  
condly, thou art, if out of Christ, in the power  
of every Devil and every lust, thou art the  
Devils for egress and regress, when he pleas-  
es, thou art taken captive by him at his will,  
as the Apostle expresses it, 2 Tim. 2. 26. thou  
art like a Common without a hedge, a prey  
to every beast of prey, thou wilt not take  
Christ as a garment, thou wilt not let God be  
a hedge to keep thee from straying into sin,  
and God will not be an hedge to preserve thee  
from being destroyed in and for thy sin. O  
sinner, thy condition is very sad and very  
dreadful; thou livest at the mercy of the devil  
every moment, at the cruel courtesie of every  
temptation; thou hast a hole it may be to keep  
thy swine in, but thou hast not a Christ to  
lodge thy soul in, thou art lyable to all the  
curses in the book of God; how dreadful is it  
to want the benefit of every sweet promise in  
the word of God, to want a Jesus to deliver  
us from the wrath to come? Dost thou think  
thou canst be able to endure the wrath of God  
to all eternity? if thy foundation be not laid  
upon the rock Christ, thy whole building  
will soon be destroyed, and thou wilt be found  
to be the fieriest fool in the world; if thou  
art



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art out of Christ, thou canst never be safe, thou art a mad-man, and thou delightest in thy destruction.

Secondly, by way of motive, consider I teach you, Christ will not only cover thy nakedness, and shelter thee from the wrath of God, but will be an ornament of grace and glory to thee for ever; but how shall we get this garment of Christ, may some say: I know my own nakedness, but how shall I do to get this garment? I answer in the first place, thou must beg it of God, thou mayest have it for asking for; ask and thou shalt have it freely offered unto thee. Secondly, throw away thy own rotten rags of sin, thou must strip thy self even naked of all self-righteousness; Christ will not be a garment to any man to such as shall first put off their own rags, throw away then all thy old rotten rags, and put on the Lord Jesus Christ; put him on, he is freely offered to thee, do not despise thy own mercy; get Christ for thy garment here, whether thou expectest to have Christ for thy comfort hereafter: remember without Christ there's no happiness to be had hereafter, thou art miserable here, and thou shalt be miserable to all eternity hereafter. O consider ye all ye that forget God, lest he rear you up in pieces, and there be none to deliver you, Psal. 50.22.



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In the next place is it so, is Christ a garment, then here is matter of great joy and comfort to those that are Christs: O happy Christian, God hath made a blessed exchange with thee, he hath taken away from thee thy own rotten filthy stinking rags, and he hath in the room thereof put thee on his own most glorious white Robes! O happy soul! O blessed exchange! But before I proceed any further, I shall a little endeavour to give you some few brief directions for your better instruction and edification.

And first of all, hast thou put on the Lord Jesus Christ as a garment? O then for the Lords sake do not put him off again, keep him on while thou hast him on, children you know when they have gotten a new garment they do not love to put it off again, they would wear it allwayes if they might.

Christ as a garment, then wear him cleanly, have a care that thou dost not soil this precious garment, O do not dirty it, nor sully it.

Secondly, hast thou put on the Lord Jesus Christ? When they have gotten on their best garments, or any thing that's rare and choise, how curious, how careful, how circumspect they are, they will have a care where they go, and what they do, so long as they have those garments on. Men will not go about to rake  
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lung hills in silken garments, a little of dust is soon seen in a clean garment, so do the Devils Dudgeery with the garment of Christ: O do not rake in the filthy dunghills of sin, with the silken cloath of Christianity upon thy back; remember base things are too low, for such noble persons as Christians are, to be imployed in.

Thirdly, is Christ a garment, then use him as a garment, don't put him on as a cloak, but put him on as a garment; remember one saith sweetly, as Christ is the best garment, so he is the worst colack: for to make Christ and Christianity a cloak for thy sin, is the horridst thing in the world. As wolves who are in sheeps colthing are the most dangerous wolves of all; so be we in appearance outwardly, and Devils in substance inwardly, O horrid impiety! Will we swear and lye, cozen and cheat, and do all manner of evil, and yet profess Christianity? O take heed of this, they that make Christ a cloak for their sin, do manifestly shew that they never yet tasted of the love of God in Christ in the pardoning of their sins; Christ is not a cloak to hide sin, but Christ is a garment to preserve us from sin; they that put on Christ as a cloak, never yet put on Christ as a garment.

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Fourthly, is Christ a garment, and hast thou put him on, then wear him constantly, never put him off, he will last thee as long as thou livest, I and longer too; thou canst not carry a rag of thy own cloths with thee out of this world; I but thou mayest carry this garment with thee into the next world, thou wilt go to heaven with this garment upon thee, nay, thou shalt never get to heaven without it; put him on then, and never put him off, wear him every day, day by day even to thy dying day, he will last thee as long as thou livest, and will be a comfort, yea an everlasting great comfort to thee when thou dyest, he will be a glory, an everlasting glory to thee when thou art in the world to come.

Fifthly, is it so, is Christ a garment? then it is matter of comfort to all that are in times of danger and trouble; let me tell thee Christian, thou that hast put on Lord Jesus Christ as a garment, thou art as well as clothed, thou hast armour put upon thy back, such armour as never can be pierced, such armour as will keep off all the gun-shots of the Devil, and if he should be they never so great, be they never so many, the garment which thou hast put on will keep out a blow, I, and a blow, nothing can pierce it, nothing shall be

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He able to hurt thee if thou hast put on  
neither sin nor Satan, If God be for us  
can be against us, Rom. 8. 31. Rom. 8. 33. We  
shall lay any thing to the charge of Gods Elect  
it's Christ that hath dyed. First, if thou  
put on Christ as a garment, he will defend  
thee I'll warrant thee, let come what  
come: see what the Lord saith to such as  
clothed with his Son, in Isa. 47. 1, 2. I  
not, for I have redeemed thee, I have called  
by thy name, thou art mine. When thou  
through the waters, I will be with thee,  
through the rivers, they shall not overflow thee,  
when thou walkest through the fire, thou  
not be burnt; neither shall the flame kindle  
on thee. And this was that which so ravished  
the hearts of the blessed Martyrs, and carried  
them through all their torments with so much  
joy and comfort; and so likewise the  
Children in the fiery furnace, all the  
lent and scorching heats of those burning  
furnaces, could not, did not hurt them  
as the least hair of their heads; and the  
son was, because they were the Children of  
the most high God, and were clothed with  
the Lord Jesus Christ, as with a garment.  
So likewise Daniel in the Lions Den, he  
defended from the fury of those raging  
by his being clothed with this garment.

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Christ. In a word, let come what will come, let the Devil and all his instruments rage never so much, let the storms of persecution be never so hot, let the waves beat never so fiercely, thy house shall stand, and thou shalt be carried through all, because thy house, thy faith is built upon a Rock, even upon the rock of Ages, the Lord Jesus Christ. Men out of Christ are naked, they have nothing at all to defend them, all those rich and costly garments of the gallants of the world, be they never so rich and gaudy, are not half so costly as this garment is; for believe it Christian, it cost Christs precious Life and Blood to purchase it for thee.

Fourthly, is Christ a garment, then let us not be proud of our own garments: alas, what are they, nothing but rags in comparison of this garment of Christ, bodie of sin; sin was the first founder and inventor of them: if Adam had not sinned, he had never stood in need of a garment. A thief (saith one very sweetly) may as well be proud of his halter, as a man or woman may be proud of their garments; and let me tell thee, thou that art proud, thou art proud of that which is anothers, it is none of thy own, thou hast nothing of thy own to be proud with; what thou hast is but lent thee; and thou knowest not how soon  
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the owner may take them away, and leave thee as naked as he found thee, and then if thou beest found out of Christ thou art undone for ever. Wo, wo unto thee, and that for ever more.

Fifthly, is Christ a garment, then I note from hence, that abundance of outward enjoyments do nothing at all adorn a man, it's only the garment of Christ that will make a Christian lovely; earthly things they do not adorn us in the sight of God; it matters not whether we be rich or poor, naked or clothed in rags, or in robes; I, but it matters whether thou beest in Christ or no; God will look upon thee only as thou art clothed with his Son: if thou art not found in Christ, clothed upon with the glorious white robes of his righteousness, at the last day God will never own thee for his child, he will then say unto thee, Depart from me I know you not.

Sixthly, I note from hence, that they that live in sin are none of Christs, they are not clothed upon with this garment; Let every one (saith the Apostle) that nameeth the name of Christ, depart from iniquity. Put on the Lord Jesus Christ, (saith the Text) and make provision for the flesh. Christianity and sin are no kin one to another, sin is a work of the night, and if ever thou wouldst put on the

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Lord Jesus Christ, thou must cast off, and forsake all thy sins; but if thou wilt needs keep thy sorry rags of sin still upon thy back, let me tell thee, Christ will never be a Saviour unto thee, thou shalt have nothing to defend thee in the evil day of the Lords wrath.

In the last place, by way of motive, O that I could perswade you this day to embrace Jesus Christ, as he is tendered and offered unto you in the Gospel; wouldst thou put on the Lord Jesus Christ as a garment: then in the words of the Apostle, I beseech you, Cast off the works of darkness, and put on the armour of light: Walk honestly, as in the day, not in rioting and drunkenness, and do not commit works of darkness at noon-day; even the light of nature should make men blush to commit sin in the very face of the Sun it self. Remember, I beseech you, how unsuitable and unseasonable rioting and drunkenness is to the profession of the Gospel of Christ, Let every one (saith the Apostle) that nameth the name of Christ, depart from iniquity: Christ will never be a garment to thee if thou delightest in sin, it's impossible to serve God and Mammon, thou canst never wear the liberty of Christ, and the liberty of Satan together: as holiness is the badge and liberty of Christ, so sin and wickedness is the badge and



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liberty of the Devil : in this the Children of God are manifest, saith the Apostle, and the children of the Devil : Whosoever doth not righteousness is not of God, John 1. 3, 10. and in the 6, 7, 8. verses of the same Chapter. Whosoever abideth in him sinneth not, and whosoever sinneth hath not seen him, nor known him: He that committeth sin, is of the Devil. Ye are of your father the Devil, saith our Saviour to the unbelieving Jews, John 8. 44. and the works of your father ye will do: wicked men will do the Devils work, although they are sure to die for it; The work of your father ye will do. And let me tell you, beloved, they that will do the Devils work, must look for nothing but the Devils pay, and the Devil will be sure to give them their due at the last; And I beseech you remember what the wages of sin is; in Romans 6. 23. The wages of sin is death, death eternal; the wicked in hell they are alwayes dying and yet never dead; the torments of the damned in hell, as they are easeless, so they are endless. O consider this you that forget God, lest he tear you in pieces and there be none to deliver you.

Wouldst thou put on the Lord Jesus Christ as a garment: then in the last place, and so I have done, Do not make provition for the flesh, to fulfil the lusts thereof, spend not thy  
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me in rioting and drunkenness, nor in chambering and wantonness, but casting off and abhorring all these unfruitful works of darkness: about to live up to that God who has so dearly loved us, and bought us with his own most precious blood; that so living here to all the intents and purposes of his Grace, and walking daily before the Lord in all manner of holiness and righteousness all thy dayes, thou mayest in the end of thy dayes here, live and reign for ever with Christ in glory hereafter. Now blessed are those, and for ever blessed shall they be, who so live, and so walk, that they may be truly said to have put on the Lord Jesus Christ, and do so give up themselves to be ruled and guided by him in Grace here, that so when they come to dye, they shall be found in Christ, clothed upon with the glorious white Robes of Christ his righteousness, and shall for ever live and reign with Christ in Glory hereafter; to whom be Glory and Honour, for ever and ever. Amen.

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